دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

Dr. V. Abdul Rahim

Annotated Solutions

Lesson 16

Javid Sheikh

لُغَةُ الْقُرْآنِ مسي ساغا

Language of the Qur'an Mississauga

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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form II – بَاب فَعَّلَ

(١٦) اَلدَّرْسُ السَّادِسَ عَشَرَ

The Sixteenth Lesson

مَصْدَرٌ FIII

اَلْمُـــدَرِّسُ : يَاعَبْدَ السَّـلَامِ، أُهَنِّئُـكَ بِفَوْزِكَ فِي مُسَابَقَةِ حِفْظِ الْقُرْآنِ الْكَرِيمِ وَتَجْوِيدِهِ.

- The Teacher: O'Abdul Salam, I congratulate you on your success in the competition of memorizing of the Holy Qur'an and its recitation.

[شُكْرًا]

عَبْدُالسَّلَامِ : أَشْكُرُكَ يَادُكْتُورُ. جَزَاكَ اللهُ خَيْرًا.

- Abdul Salam: I thank you O'doctor. May Allah reward you a good (reward).

فَعَلَةٌ

اَلْمُـــدَرِّسُ : يَامَرْوَانُ، وَزِّعْ هَذِهِ النُّسَخَ عَلَى الطَّلَبَةِ.

- TT: O'Marwan, distribute these copies among the students. وَزَّعَ+عَلَى

عَبْدُالسَّلَامِ : مَا هَذَا الْكِتَابُ الضَّخْمُ الَّذِي مَعَكَ يَادُكْتُورُ؟

- AS: What is this voluminous book that is with you O'doctor?

اَلْمُـــدَرِّسُ : هَذَا مُعْجَمٌ جَامِعِيٌّ. إِنَّهُ ذُو فَوَائِدَ مُتَعَدِّدَةٍ: إِنَّهُ يَأْتِي بِشَرْحٍ وَافٍ لِلْكَلِمَاتِ مَعَ أَمْثِلَةٍ كَثِيرَةٍ، وَيَذْكُرُ الْمَسَائِلَ النَّحْوِيَّةَ، وَكَذَلِكَ يَحْوِي صُوَرًا مُلَوَّنَةً لِتَوْضِيحِ مَعَانِي بَعْضِ الْكَلِمَاتِ.

- TT: This is a university (or comprehensive) dictionary. Indeed it has many benefits. Indeed it comes with (gives) complete explanations of the words with many examples, and it mentions the grammatical problems and likewise it contains coloured pictures for explanation of the meanings of some of the words.

جَلَّدَ - يُجَلِّدُ - To bind

أَحْمَـــدُ : فِي كَمْ مُجَلَّدٍ هُـــوَ؟

- Ahmad: In how many binders it is (How many volumes it has)?

[هُوَ]

اَلْمُـــدَرِّسُ : فِي مُجَلَّدَيْنِ ضَخْمَيْنِ.

- TT: (It is) In two large volumes.

إِبْرَاهِـــيمُ : مَنْ مُؤَلِّفُـــهُ؟

- Ibrahim: Who is its writer/author?

Diptote becomes triptote when used as مُضَافٌ

فُعَلَاءُ

اَلْمُـــدَرِّسُ : أَلَّفَهُ جَمَاعَةٌ مِنْ عُلَمَاءِ اللُّغَةِ. . . أَحَضَرَ حَامِدٌ؟

Masc. or Fem. with masc. verb

- TT: A group from the scholars of the language wrote/authored it (this book)... Did Hamid attend/come?

حَامِـــدٌ : هَأَنَذَا يَاأُسْتَـــاذُ.

- Hamid: Here I am O'teacher.

اَلْمُـــدَرِّسُ : كَثُرَ غِيَابُكَ هَذِهِ الْأَيَّامَ يَاحَامِدُ.

- TT: Your absence has increased these days, O'Hamid.

حَامِـــدٌ : جَاءَ أَبِي إِلَى الْمَدِينَةِ الْمُنَوَّرَةِ الْأُسْبُوعَ الْمَاضِيَ، فَكُنْتُ مَشْغُولًا بِاسْتِقْبَالِهِ، وَخِدْمَتِهِ، وَتَوْدِيعِهِ. X

- H: My father came to Madina-tul-Munawara (the enlightened city) last week, so I was busy with his reception, and serving him and saying good bye.

نَوَّرَ - يُنَوِّرُ - To light

وَدَّعَ - يُوَدِّعُ - To say good bye

اِسْمُ الْمَفْعُولِ	اِسْمُ الْفَاعِلِ	اَلْمَصْدَرُ

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اَلْمَصْدَرُ	اِسْمُ الْفَاعِلِ	اِسْمُ الْمَفْعُولِ

اَلْمُــدَرِّس : مَهْمَا يَكُنِ السَّبَبُ فَقَدْ فَاتَتْكَ دُرُوسٌ مُهِمَّةٌ.

- JJ: Whatever be your reason, you have missed important lessons. (lit: important lessons have missed you).

عَبْدُالسَّلَام : أَنُشَغِّلُ الْمُكَيِّفَ يَادُكْتُورُ، فَقَدِ اشْتَدَّتِ الْحَرَارَةُ؟

- AS: Can we turn on (activate) the air conditioner, O'doctor? The heat (temperature) has intensified.

اَلْمُــدَرِّس : لَا مَانِــعَ.

النَّافِيَةُ لِلْجِنْسِ

- JJ: No objection (absolutely).

(يَدْخُلُ الْمُرَاقِبُ)

(The supervisor enters)

تَفْعِلَةٌ — اِسْمُ الْمَكَانِ

اَلْمُرَاقِــب : (بَعْدَ التَّحِيَّةِ) مَنْ أَرَادَ أَنْ يَشْتَرِكَ فِي مُخَيَّمِ الشَّبَابِ فَلْيُسَجِّلِ اسْمَهُ فِي مَكْتَبِي.

- The Supervisor: (After saying greetings) Whoever wishes to participate in the youth camp, he should register his name in my office.

(يَخْــرُجُ)

(He exits/leaves)

لَامُ الْأَمْرِ

اَلْمُــدَرِّس : لِنَسْمَعِ الْحَدِيثَ الشَّرِيفَ الْمُسَجَّلَ عَلَى الشَّرِيطِ. (يُشَغِّلُ الْمُسَجِّلَ).

- JJ: Let's listen to the noble hadith recorded on the cassette/tape. (He operates the tape recorder).

يَاإِبْــرَاهِيمُ، لَا تُكَلِّمْ زَمِيلَكَ وَأَنْتَ تَسْمَعُ. . . اِنْتَهَى الْحَدِيثُ. لِنَسْمَعْهُ مَرَّةً أُخْرَى. . . (يُوَقِّفُ الْمُسَجِّلَ)... اِقْرَأْ هَذَا الْحَدِيثَ يَاأُسَامَةُ.

- O'Ibrahim, don't talk to your classmate while you are listening... The hadith ended. Let's listen to it one more time...(he stops the tape recorder)... Read this hadith, O'Osama.

بَدَلٌ *

أُسَــامَة : عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللهُ عَنْهُ) قَالَ: قَبَّلَ النَّبِيُّ ﷺ الْحَسَنَ بْنَ عَلِيٍّ (رَضِيَ اللهُ عَنْهُمَا) وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَداً. فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ، وَقَالَ: «مَنْ لَا يَرْحَمْ لَا يُرْحَمْ». (مُتَّفَقٌ عَلَيْهِ).

(مُسْلِمْ + بُخَارِي)

- Osama: According to Abu Huraira (MABPWH), he said: The Prophet (PBUH) kissed Al-Hassan son of Ali (MABPWT) and with him was Al-Aqrau son of Habis. Al-Aqrau said: Indeed. I have ten children (but) I never kissed any one of them. The Prophet (PBUH) looked at him and said: 'Whoever does not show mercy will not be shown mercy'. (Agreed upon it).

* If اِبْن comes between two proper nouns (written on the same line) it is written without 'Alif'!

اَلْمُــدَرِّس : أَحْسَنْتَ. مَاذَا فَهِمْتَ مِنْ هَذَا الْحَدِيثِ يَاأُسَامَةُ؟

IV

- JJ: You did well. What did you understand from this hadith, O'Osama.

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الْمَصْدَرُ	إِسْمُ الْفَاعِلِ	إِسْمُ الْمَفْعُولِ

إِسْمُ أَنَّ

أُسَامَةُ : فَهِمْتُ مِنْهُ أَنَّ تَقْبِيلَ الْأَطْفَالِ أَمْرٌ حَسَنٌ، وَأَنَّهُ يَدُلُّ عَلَى الشَّفَقَةِ وَالرَّحْمَةِ.

- O: I understood from it that kissing the children is a good act, and that it shows compassion and mercy.

الْمُدَرِّسُ : أَحْسَنْتَ. يَاأَحْمَدُ، مَا مَعْنَى قَوْلِ الْمُحَدِّثِينَ (إِنَّ هَذَا حَدِيثٌ مُتَّفَقٌ عَلَيْهِ)؟

- TT: You did well. O'Ahmad what is the meaning of the saying of the narrators (of the Prophetic hadith) (Indeed this hadith is agreed upon).

أَحْمَدُ : مَعْنَاهُ: أَنَّ هَذَا الْحَدِيثَ رَوَاهُ الْمُحَدِّثَانِ الْجَلِيلَانِ الْإِمَامُ الْبُخَارِيُّ وَالْإِمَامُ مُسْلِمٌ - رَحِمَهُمَا اللهُ - فِي صَحِيحَيْهِمَا.

- A: Its meaning is: That this hadith, the two great/important narrators reported it. the Imam Al-Bukhari and the Imam Muslim. May Allah have mercy upon them (2) - in their (2) Sahih (2).

الْمُدَرِّسُ : أَحْسَنْتَ.

- TT: You did well.

مُحَمَّدٌ : يَادُكْتُورُ، أَنَا حَدِيثُ عَهْدٍ بِالْإِسْلَامِ. أَرْجُو أَنْ تُعَلِّمَنِي كَيْفَ أُصَلِّي عَلَى الْمَيِّتِ.

- Mohammad: O'doctor, I am a new Muslim (I have adopted Islam recently). I request that you teach me how shall I pray for the deceased.

الْمُدَرِّسُ : بِكُلِّ سُرُورٍ. تُكَبِّرُ وَتَقْرَأُ سُورَةَ الْفَاتِحَةِ، ثُمَّ تُكَبِّرُ وَتُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ تُكَبِّرُ وَتَدْعُو لِلْمَيِّتِ، ثُمَّ تُكَبِّرُ وَتُسَلِّمُ.

say Takbeer

- TT: With total pleasure. You say Allahu Akbar and you recite surah Al-Fatiha, then you say Allahu Akbar and you say Darood (prayer) to/on the Prophet (PBUH), then you say Allahu Akbar and pray for (the forgiveness of) the deceased, then you say Allahu Akbar and say salâm.

مُحَمَّدٌ : جَزَاكَ اللهُ خَيْرًا يَادُكْتُورُ.

- M: May Allah reward you with good, O'doctor.

أُسَامَةُ : يَادُكْتُورُ، فِي أَيِّ سُورَةٍ قَوْلُهُ تَعَالَى : ﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ. . .﴾؟

- O: In which surah, is the saying of the Exalted: Suleiman (PBUH) inherited Dawud (i.e., took his traits)...

نَمَلَ - يَنْمُلُ (To prickle)

الْمُدَرِّسُ : هِيَ الْآيَةُ السَّادِسَةَ عَشْرَةَ مِنْ سُورَةِ النَّمْلِ.

- TT: It is in ayah sixteen from Surah Al-Naml.

مبه مبه

أُسَامَةُ : يَادُكْتُورُ، أَرْجُو أَنْ تَكْتُبَ لِي أَسْمَاءَ بَعْضِ مُؤَلَّفَاتِ شَيْخِ الْإِسْلَامِ ابْنِ تَيْمِيَةَ.

بَدَلٌ

- O: O'doctor, I request you to write for me the names of some of the books of Sheikh Al-Islam son of Taymiyyah.

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فَاعِلٌ

اَلْمُـــدَرِّس : إِنْ شَاءَ اللهُ . . . يَاإِخْوَانُ ، قَدْ حَانَ وَقْتُ صَلاَةِ الظُّهْرِ ، وَلَمَّا يُؤَذَّنْ . يَبْدُو أَنَّ الْمُؤَذِّنَ غَيْرُ مَوْجُودٍ . فَلْيَخْرُجْ أَحَدُكُمْ إِلَى الْمُصَلَّى وَلْيُؤَذِّنْ .

بَدَا - يَبْدُو (To appear)

- IJ: If Allah Wills... O'brothers, the time has come for the Zuhr prayer and the azan has not been called as yet. It seems (it appears) that the muezzin is not present. One of you should go (leave) to the prayer place and call the azan.

أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions:

(١) مَنِ الَّذِي قَبَّلَهُ النَّبِيُّ ﷺ؟

(٢) مَاذَا قَالَ الْأَقْرَعُ عِنْدَمَا رَأَى ذَلِكَ؟

(٣) مَاذَا قَالَ لَهُ النَّبِيُّ ﷺ؟

See next page

١ ـ اَلْفِعْلُ إِمَّا ثُلاَثِيٌّ ، وَإِمَّا رُبَاعِيٌّ .

1- The verb is either a three letter (thulathi) or a four letter (rubai)

- فَالثُّلاَثِيُّ مَا كَانَ فِيهِ ثَلاَثَةُ أَحْرُفٍ أَصْلِيَّةٍ ، نَحْوَ: دَخَلَ ، كَتَبَ ، شَرِبَ .

- As for the thulathi verb it is that which has three original letters in it, e.g.: He entered, He wrote, He drank.

- وَالرُّبَاعِيُّ مَا كَانَ فِيهِ أَرْبَعَةُ أَحْرُفٍ أَصْلِيَّةٍ ، نَحْوَ: تَرْجَمَ ، هَرْوَلَ ، بَسْمَلَ .

- And the rubai verb is which has four original letters in it, e.g.: He translated, He walked fast, He said Bismillah .....

- وَكُلٌّ مِنْهُمَا إِمَّا مُجَرَّدٌ ، وَإِمَّا مَزِيْدٌ .

- And each one in both of them is either mujarrad (pure, unaugmented) or mazîd (more, augmented).

- فَالْمُجَرَّدُ مَا كَانَ جَمِيعُ أَحْرُفِهِ أَصْلِيَّةً .

- So the mujurrad, which has all of its letters as original.

- وَالْمَزِيدُ مَا زِيدَ فِيهِ حَرْفٌ أَوْ أَكْثَرُ عَلَى أَحْرُفِهِ الْأَصْلِيَّةِ . مَجْهُولٌ

- And the mazîd which has added to it - one letter or more to the original letters.

- اَلْفِعْلُ الثُّلاَثِيُّ الْمُجَرَّدُ لَهُ سِتَّةُ أَبْوَابٍ ، وَهِيَ :

- The thalathi mujarrad has six forms/groups and they are:

(١) فَعَلَ يَفْعُلُ نَحْوَ: كَتَبَ يَكْتُبُ . To write

(٢) فَعَلَ يَفْعِلُ نَحْوَ: جَلَسَ يَجْلِسُ . To sit

a - u	فَـعَـلَ ـُ	بَاب نَصَرَ
a - i	فَـعَـلَ ـِ	بَاب ضَرَبَ

Continue on Page 136

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Answer the following questions: أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) مَنِ الَّذِي قَبَّلَهُ النَّبِيُّ ﷺ؟

(٢) مَاذَا قَالَ الْأَقْرَعُ عِنْدَمَا رَأَى ذَلِكَ؟

(٣) مَاذَا قَالَ لَهُ النَّبِيُّ ﷺ؟

1, Who is the one the Prophet kissed.

١. هُوَ الْحَسَنُ بْنُ عَلِيٍّ (رَضِيَ اللَّهُ عَنْهُمَا)

He is Al-Hassan son of Ali (May Allah be Pleased with both of them).

2, What did Al-Aqrau say when he saw that.

2. قَالَ الْأَقْرَعُ بْنُ حَابِسٍ : إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا

Al-Aqrau, son of Habis said that I have ten children - I never kissed any one of them.

3, What did the Prophet (PBUH) say to him?

3. قَالَ لَهُ النَّبِيُّ : مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

The Prophet (PBUH) said to him: Whoever does not show mercy will not be shown mercy.

Return to Previous Page

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a - a	فَعَـلَ ـَ	بَاب فَتَحَ	To go	(٣) فَعَلَ يَفْعَلُ نَحْوَ: ذَهَبَ يَذْهَبُ .
i - a	فَعِـلَ ـَ	بَاب سَمِعَ	To drink	(٤) فَعِلَ يَفْعَلُ نَحْوَ: شَرِبَ يَشْرَبُ .
u - u	فَعُـلَ ـُ	بَاب كَرُمَ	To exceed/ increase	(٥) فَعُلَ يَفْعُلُ نَحْوَ: كَثُرَ يَكْثُرُ .
i - i	فَعِـلَ ـِ	بَاب حَسِبَ	To inherit	(٦) فَعِلَ يَفْعِلُ نَحْوَ: وَرِثَ يَرِثُ .

(أ) مَيِّزْ الْفِعْلَ الثُّلَاثِيَّ مِنَ الْفِعْلِ الرُّبَاعِيِّ فِيمَا يَلِي :

A) Differentiate the thalathi verb from the rubai verb in the following:

① حَفِظَ ، نَامَ ، تَرْجَمَ ، خَرَجَ ، هَرْوَلَ ، بَعْثَرَ ، دَعَا .

1) He memorized 2) He slept 3) He translated
4) He exited/left 5) He walked fast
6) He scattered 7) He called/invited

(ب) مَيِّزْ الْفِعْلَ الثُّلَاثِيَّ الْمُجَرَّدَ مِنَ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ فِيمَا يَأْتِي :

B) Differentiate the thulathi mujarrad (TMR) verb from the thulathi mazîd (TMD) verb in what follows:

① صَدَّقَ (II) . قَرَأَ . فَتَحَ . أَسْلَمَ (IV) . تَقَبَّلَ (V) . سَمِعَ . اِسْتَقْبَلَ (X) . كَوَى . وَقَفَ . اِشْتَرَى (VIII) .

1) He verified as truth 2) He read/recited 3) He opened 4) He surrendered 5) He accepted
6) He heard 7) He received 8) He ironed 9) He stopped/stood 10) He purchased

٢ ـ مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (فَعَّلَ) زِيْدَ فِيهِ حَرْفٌ (نَائِبُ الْفَاعِلِ) وَاحِدٌ ، وَهُوَ الْعَيْنُ الْمُكَرَّرَةُ . (فَعَلَ = فَ عَ لَ . فَعَّلَ = فَ عْ عَ لَ) .

From the forms of thalathi mazid verbs, form فَعَّلَ one letter is increased in it, and it is the repeated 'ain'

تَأَمَّلْ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (فَعَّلَ) ، ثُمَّ اكْتُبِ الْمُضَارِعَ ، وَالْأَمْرَ ، وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الَّتِي تَلِيهَا :

2- Ponder over the following for the form فَعَّلَ, then write the present tense, the imperative and the verbal noun from the verbs that follow them.

The Verbal Noun الْمَصْدَرُ		The Imperative الْأَمْرُ		The Present Tense الْمُضَارِعُ		The Past Tense الْمَاضِي	
Greetings	تَسْلِيمٌ (٢)	Greet	سَلِّمْ	He greets	يُسَلِّمُ (١)	He greeted (عَلَى)	سَلَّمَ
Kissing	تَقْبِيلٌ	Kiss	قَبِّلْ	He kisses	يُقَبِّلُ	He kissed	قَبَّلَ
Glorification	تَسْبِيحٌ	Glorify	سَبِّحْ	He glorifies	يُسَبِّحُ	He glorified (To keep something afloat)	سَبَّحَ

---

(١) أَحْرُفُ الْمُضَارِعَةِ مِنَ الْفِعلِ الْمُكَوَّنِ مِنْ أَرْبَعَةِ أَحْرُفٍ مَضْمُومَةٌ .

1) Words of the present tense created from the four-letter verbs start with a 'dammah'.

(٢) مَصَادِرُ الْفِعلِ الثُّلَاثِيِّ الْمُجَرَّدِ سَمَاعِيَّةٌ ، وَمَصَادِرُ الْأَفْعَالِ الْأُخْرَى قِيَاسِيَّةٌ .

2) The sources of the thalathi mujarrad verbs are as-heard, and the sources of the other verbs are based on analogy.

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Masdar ٱلْمَصْدَرُ		Imperative ٱلْأَمْرُ		Present ٱلْمُضَارِعُ		Past ٱلْمَاضِي	
Amplification	تَكْبِيرٌ	Amplify	كَبِّرْ	He amplifies	يُكَبِّرُ	He amplified/ magnified	كَبَّرَ
Education	تَعْلِيمٌ	Teach	عَلِّمْ	He teaches	يُعَلِّمُ	He taught	عَلَّمَ
Explanation	تَوْضِيحٌ	Explain	وَضِّحْ	He explains	يُوَضِّحُ	He explained/ clarified	وَضَّحَ
Distribution	تَوْزِيعٌ	Distribute	وَزِّعْ	He distributes	يُوَزِّعُ	He distributed	وَزَّعَ
Recording/Registration	تَسْجِيلٌ	Record/ Register	سَجِّلْ	He records/ registers	يُسَجِّلُ	He recorded/ registered	سَجَّلَ
Congratulations	تَهْنِئَةٌ (تَفْعِلَةٌ)	Congratulate	هَنِّئْ	He congratulates	يُهَنِّئُ	He congratulated	هَنَّأَ
Naming/Calling/ Designation	تَسْمِيَةٌ	Name/Call	سَمِّ	He names or calls	يُسَمِّي	He named or called	سَمَّى
Greeting/Salutation	تَحِيَّةٌ (تَحْيِيَةٌ)	Greet/ Salute	حَيِّ	He greets/ salutes	يُحَيِّي	He greeted saluted	حَيَّى
Training/Education	تَرْبِيَةٌ	Raise	رَبِّ	He raises somebody	يُرَبِّي	He raised somebody	رَبَّى

ـ مَصْـدَرُ بَابِ «فَعَّلَ» «تَفْعِيلٌ»، وَيَأْتِي عَلَى وَزْنِ «تَفْعِلَةٍ» إِذَا كَانَ الْفِعْلُ نَاقِصاً، أَوْ مَهْمُوزَ اللَّامِ.

– Masdar of the form (فَعَّلَ) is (تَفْعِيلٌ) and it comes on the pattern of (تَفْعِلَةٌ) when the verb is deficient or has hamza as the lam radical.

٣ ـ عَرَفْتَ فِي دَرْسٍ سَابِقٍ أَنَّ (ٱسْمَ الْفَاعِلِ) مِنَ الْفِعْلِ الثُّلَاثِيِّ الْمُجَرَّدِ عَلَى وَزْنِ (فَاعِلٍ). وَٱعْلَمِ الْآنَ أَنَّ ٱسْمَ الْفَاعِلِ مِنَ الْفِعْلِ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ يَكُونُ بِلَفْظِ مُضَارِعِهِ (أُتين) بِإِبْدَالِ حَرْفِ الْمُضَارَعَةِ مِيماً مَضْمُومَةً، وَكَسْرِ مَا قَبْلَ آخِرِهِ، نَحْوَ: يُعَلِّمُ ← مُعَلِّمٌ

F IV أَبْدَلَ - يُبْدِلُ To change

3- You knew from the previous lesson that the (active participle) from the TMR verb is on the pattern of (فَاعِلٌ). Now know that the AP from the non-TMR verb is (made) from its mudarai word by changing the mudarai (first) letter with 'مُ' with dammah and a kasrah before its last (letter), e.g.:

❊ هَاتِ أَسْمَاءَ الْفَاعِلِينَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

❊ Give Active Participles (doers) of the following verbs :

ٱسْمُ الْفَاعِلِ		ٱلْمُضَارِعُ	ٱلْمَاضِي		ٱسْمُ الْفَاعِلِ		ٱلْمُضَارِعُ	ٱلْمَاضِي	
Teacher	مُدَرِّسٌ	يُدَرِّسُ	دَرَّسَ (To teach)		Muezzin	مُؤَذِّنٌ	يُؤَذِّنُ	أَذَّنَ	To say azan
Illustrator	مُصَوِّرٌ	يُصَوِّرُ	صَوَّرَ (To draw)		Registrar Recorder	مُسَجِّلٌ	يُسَجِّلُ	سَجَّلَ	To record
Smoker	مُدَخِّنٌ	يُدَخِّنُ	دَخَّنَ (To smoke)		Narrator	مُحَدِّثٌ	يُحَدِّثُ	حَدَّثَ	To speak of

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٤ - عَرَفْتَ فِي دَرْسٍ سَابِقٍ أَنَّ (ٱسْمَ ٱلْمَفْعُولِ) مِنَ الْفِعْلِ الثُّلَاثِيِّ الْمُجَرَّدِ عَلَى وَزْنِ (مَفْعُولٍ). وَٱعْلَمِ الْآنَ أَنَّ ٱسْمَ الْمَفْعُولِ مِنَ الْفِعْلِ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ يَكُونُ عَلَى وَزْنِ ٱسْمِ فَاعِلِهِ مَعَ فَتْحِ مَا قَبْلَ الْآخِرِ، نَحْوَ: يُسَجِّلُ ← مُسَجِّلٌ ← مُسَجَّلٌ.

4- You knew from the previous lesson that the (passive participle) from the TMR verb is on the pattern of (مَفْعُولٌ). Now know that the PP from the non-TMR verb is on the pattern of its AP with fatah on what is before the last (letter), e.g.: he records → recorder → what is being recorded.

❋ هَاتِ أَسْمَاءَ الْفَاعِلِينَ مِنَ الْأَفْعَالِ الْآتِيَةِ، ثُمَّ حَوِّلْهَا إِلَى أَسْمَاءِ الْمَفْعُولِينَ:

Give the active participles from the following verbs then change them to passive participles.

	اِسْمُ الْمَفْعُول		اِسْمُ الْفَاعِل		الْمُضَارِع		الْمَاضِي	
What is recorded	مُسَجَّلٌ	Recorder	مُسَجِّلٌ	He records	يُسَجِّلُ	He recorded	سَجَّلَ	
What is written	مُؤَلَّفٌ	Writer/Author	مُؤَلِّفٌ	He writes/composes	يُؤَلِّفُ	He wrote/composed		أَلَّفَ
What is organized	مُرَتَّبٌ	Organizer	مُرَتِّبٌ	He arranges/organizes	يُرَتِّبُ	He arranged/organized		رَتَّبَ
Armed/gunman	مُسَلَّحٌ	Armorer	مُسَلِّحٌ	He provides arms	يُسَلِّحُ	He provided arms		سَلَّحَ
What is suspended	مُعَلَّقٌ	Suspendor	مُعَلِّقٌ	He suspends	يُعَلِّقُ	He suspended		عَلَّقَ
What is bound	مُجَلَّدٌ	Binder	مُجَلِّدٌ	He binds	يُجَلِّدُ	He bound		جَلَّدَ
What is coloured	مُلَوَّنٌ	Artist	مُلَوِّنٌ	He colours	يُلَوِّنُ	He coloured		لَوَّنَ
Who is praised	مُحَمَّدٌ	Praiser	مُحَمِّدٌ	He praises	يُحَمِّدُ	He praised		حَمَّدَ

٥ - عَرَفْتَ فِي دَرْسٍ سَابِقٍ أَنَّ (ٱسْمَيِ [اِسْمَيْنِ] الزَّمَانِ وَالْمَكَانِ) يُشْتَقَّانِ [مَجْهُولٌ] مِنَ الْفِعْلِ الثُّلَاثِيِّ الْمُجَرَّدِ عَلَى وَزْنِ (مَفْعَلٍ وَمَفْعِلٍ). وَٱعْلَمِ الْآنَ أَنَّهُمَا يُشْتَقَّانِ [مَجْهُولٌ] مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ عَلَى وَزْنِ ٱسْمِ مَفْعُولِهِ، نَحْوَ: صَلَّى يُصَلِّي: مُصَلًّى أَيْ مَكَانُ الصَّلَاةِ.

5- You knew from the previous lesson that the (nouns of time and place) are derived from the TMR on the pattern of (مَفْعَلٍ وَمَفْعِلٍ). Now know that both of them are derived from the non-TMR (TMD) on the pattern of its Passive Participle, e.g.: →

To pray: مُصَلًّى (Passive Participle), i.e., the place of praying.

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٦ ـ تأمَّلْ الأَمْثِلَةَ لِبَابِ (فَعَّلَ)، وَعَيِّنْ فِيهَا الْمَاضِيَ، وَالْمُضَارِعَ، وَالْأَمْرَ، وَالْمَصْدَرَ، وَاسْمَ الْفَاعِلِ، وَاسْمَ الْمَفْعُولِ، وَاسْمَيِ الزَّمَانِ وَالْمَكَانِ .

6- Ponder over the following examples of the form (فَعَّلَ), and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle, and the two nouns of time and place.

(١) قَبَّلَ الطِّفْلُ أُمَّهُ .

1) The boy kissed his mother.

(٢) أَذِّنْ لِلظُّهْرِ يَاعَلِيُّ، فَقَدْ حَانَ الْوَقْتُ .

2) Call the azan for Zuhr O'Ali, the time (of prayer) has come.

(٣) هَذِهِ الْكُتُبُ لِلتَّوْزِيعِ عَلَى الْحُجَّاجِ .

3) These booklets are for distribution to the pilgrims.

(٤) أَعِنْدَكَ صُورَةٌ مُلَوَّنَةٌ لِلْكَعْبَةِ الْمُشَرَّفَةِ؟

4) Do you have a coloured picture of the honourable Ka'aba.

(٥) قَالَ تَعَالَى : ﴿ٱلرَّحْمَـٰنُ عَلَّمَ ٱلْقُرْآنَ . خَلَقَ ٱلْإِنْسَانَ، عَلَّمَهُ ٱلْبَيَانَ﴾ .

5) The exalted said: The All Merciful has taught the Qur'an. He has created the man, He has taught him the speech/utterance.

(٦) زَارَنِي صَدِيقِي، فَرَحَّبْتُ بِهِ .

6) My friend visited me, so I welcomed/greeted him.

(٧) قَالَ تَعَالَى : ﴿ٱلْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ، وَتُكَلِّمُنَا أَيْدِيهِمْ﴾ .

7) The Exalted said: 'Today (the day of judgement), we will set a seal on their mouths and their hands will speak to us.

(٨) وُلِدَتْ لِي بِنْتٌ، وَسَمَّيْتُهَا مَرْيَمَ .

8) A daughter was born to me, and I named her Maryam.

(٩) مَنِ الَّذِي أَلَّفَ (الْمُوَطَّأَ)؟

9) Who is the one who authored (Al-Muatta) (A collection of hadith of Imam Malik).

(١٠) أُجِّلَ ٱلِاجْتِمَاعُ إِلَى أَجَلٍ غَيْرِ مُسَمًّى .

10) The gathering/meeting was postponed to a time not mentioned.

(١١) أَتُدَخِّنُ؟ ـ لَا، وَهَلْ يُدَخِّنُ رَجُلٌ عَاقِلٌ؟ إِنَّ التَّدْخِينَ سَبَبُ أَمْرَاضٍ خَطِيرَةٍ كَالسَّرَطَانِ .

11) Do you smoke? No, and can an intelligent person smoke? Indeed smoking is a reason of dangerous diseases like cancer.

(١٢) بَلَغَنِي أَنَّكَ عُيِّنْتَ سَفِيراً، فَجِئْتُ لِلتَّهْنِئَةِ .

12) It reached me (I have received the news) that you were appointed an ambassador, so I came for congratulating (you).

(١٣) أَيْنَ الْمُصَلَّى؟

13) Where is the place of prayer?

(١٤) أَدْرُسُ بِالْجَامِعَةِ الْإِسْلَامِيَّةِ بِالْمَدِينَةِ الْمُنَوَّرَةِ .

14) I study in the Islamic University in Madina-tul-Munawara.

(١٥) هَذَا دَوَاءٌ مُقَوٍّ .

15) This is a strengthening (energizing) medicine.

٧ ـ مِنْ أَوْزَانِ جَمْعِ التَّكْسِيرِ (فَعَلَةٌ) نَحْوَ: طَالِبٌ / طَلَبَةٌ .
هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ عَلَى هَذَا الْوَزْنِ: كَافِرٌ. فَاسِقٌ. فَاجِرٌ.

7- From the patterns of broken plural (فَعَلَةٌ), e.g.: students
Give the plurals of the following nouns on this pattern:

(فَجَرَةٌ Immorals, liars) (فَسَقَةٌ Adulterers) (كَفَرَةٌ Infidels)

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(دُوَلٌ Countries), (أُمَمٌ Nations), (غُرَفٌ Rooms), (سُوَرٌ Surahs), (صُوَرٌ Pictures)

8- From the patterns of broken plural (فُعَلٌ) e.g.: copies → Give the plurals of the following nouns on this pattern:

٨ ـ مِنْ أَوْزَانِ جَمْعِ التَّكْسِيرِ (فُعَلٌ) نَحْوَ: نُسْخَةٌ / نُسَخٌ.

هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ عَلَى هَذَا الْوَزْنِ: صُورَةٌ. سُورَةٌ. غُرْفَةٌ. أُمَّةٌ. دَوْلَةٌ.

9- (Explanation) is a masdar (verbal noun) from (to explain). And it is on the pattern of →

٩ ـ (شَرْحٌ) مَصْدَرٌ (شَرَحَ يَشْرَحُ). وَهُوَ عَلَى وَزْنِ (فَعْلٍ).

Give the verbal nouns on the pattern of →

هَاتِ مَصَادِرَ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ (فَعْلٍ):

اَلْمَاضِي (The past tense)		اَلْمُضَارِعُ (The present tense)	اَلْمَصْدَرُ		اَلْمَاضِي		اَلْمُضَارِعُ	اَلْمَصْدَرُ (Verbal noun)	
دَرَسَ	To study	يَدْرُسُ	دَرْسٌ	Lesson	فَتَحَ	To open	يَفْتَحُ	فَتْحٌ	Opening
ضَرَبَ	To hit	يَضْرِبُ	ضَرْبٌ	Strike	أَمَرَ	To command	يَأْمُرُ	أَمْرٌ	Command
قَتَلَ	To murder	يَقْتُلُ	قَتْلٌ	Murder	نَهَى	To prohibit	يَنْهَى	نَهْيٌ	Prohibition
مَلَأَ	To fill	يَمْلَأُ	مَلْءٌ	Filling	صَبَرَ	To be patient	يَصْبِرُ	صَبْرٌ	Patience

TMR Verbs

10- (Absence) is a verbal noun of (to be absent) on the pattern of →

١٠ ـ (غِيَابٌ) مَصْدَرٌ (غَابَ يَغِيبُ)، وَهُوَ عَلَى وَزْنِ (فِعَالٍ).

Give the verbal nouns on the pattern of →

هَاتِ مَصَادِرَ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ (فِعَالٍ):

اَلْمَاضِي		اَلْمُضَارِعُ	اَلْمَصْدَرُ		اَلْمَاضِي		اَلْمُضَارِعُ	اَلْمَصْدَرُ	
قَامَ	To carry out	يَقُومُ	قِيَامٌ	Under-taking	صَامَ	To fast	يَصُومُ	صِيَامٌ	Fasting
آبَ	To return	يَؤُوبُ	إِيَابٌ	Return-ing	لَقِيَ	To meet	يَلْقَى	لِقَاءٌ	Meeting
قَاسَ	To conclude	يَقِيسُ	قِيَاسٌ	Analogy	شَفَى	To cure	يَشْفِي	شِفَاءٌ	Cure/Remedy

TMR Verbs

11- What is the plural of (A doctor)

١١ ـ مَا جَمْعُ (دُكْتُورٌ)؟

Its plural is doctors. جَمْعُهُ دَكَاتِرَةٌ

12- Enter/use (it seems) in a sentence.

١٢ ـ أَدْخِلْ (يَبْـــدُو) فِي جُمْلَةٍ.

It seems (it appears) that the teacher is sick. يَبْدُو أَنَّ الْمُدَرِّسَ مَرِيضٌ

It seems (it appears) that the weather is good today. يَبْدُو أَنَّ الْجَوَّ جَمِيلٌ الْيَوْمَ

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

هَنَّأَ يُهَنِّئُ تَهْنِئَةً (II) To congratulate

فَازَ يَفُوزُ فَوْزًا (a-u) To be successful, to win

سَابَقَ يُسَابِقُ مُسَابَقَةً (III) To compete, to race

جَوَّدَ يُجَوِّدُ تَجْوِيدًا (II) To recite Qur'an according to the established rules of recitation and intonation

وَزَّعَ يُوَزِّعُ تَوْزِيعًا (II) To distribute

وَزِّعْ (فِعْلُ أَمْرٍ) Distribute

طَالِبٌ Students, طَلَبَةٌ (جَمْعٌ)

ضَخْمٌ Big, large, voluminous

تَعَدَّدَ يَتَعَدَّدُ تَعَدُّدًا (V) To become numerous

مُتَعَدِّدٌ (اسْمُ الْفَاعِلِ) That which is numerous

شَرَحَ يَشْرَحُ شَرْحًا (a-a) To explain

وَفَى يَفِي وَفَاءً (a-i) To be perfect, complete

وَافٍ (اسْمُ الْفَاعِلِ) Completed

نَحْوِيَّةٌ Grammatical

صُوَرٌ Pictures صُورَةٌ (جَمْعٌ)

لَوَّنَ يُلَوِّنُ تَلْوِينًا (II) To color

مُلَوَّنٌ (اسْمُ الْمَفْعُولِ) Colored

وَضَّحَ يُوَضِّحُ تَوْضِيحًا (II) To illustrate

جَلَّدَ يُجَلِّدُ تَجْلِيدًا (II) To bind

مُجَلَّدٌ (اسْمُ الْمَفْعُولِ) That which is bound

أَلَّفَ يُؤَلِّفُ تَأْلِيفًا (II) To author, to compose; to unite

مُؤَلِّفٌ (اسْمُ الْفَاعِلِ) Author

مُؤَلَّفٌ (اسْمُ الْمَفْعُولِ) Book

كَثُرَ يَكْثُرُ كَثْرَةً (u-u) To be much, more, numerous

غَابَ يَغِيبُ غِيَابًا (a-i) To be absent

نَوَّرَ يُنَوِّرُ تَنْوِيرًا (II) To light, to enlighten, to illuminate

مُنَوَّرٌ (اسْمُ الْمَفْعُولِ) That which is enlightened

وَدَّعَ يُوَدِّعُ تَوْدِيعًا (II) To say goodbye

فَاتَ يَفُوتُ فَوْتًا (a-u) To pass away, to pass someone, to leave behind

أَهَمَّ يُهِمُّ (IV) To be important

مُهِمٌّ (اسْمُ الْفَاعِلِ) That which is important

شَغَّلَ يُشَغِّلُ تَشْغِيلًا (II) To activate

كَيَّفَ يُكَيِّفُ تَكْيِيفًا (II) To condition, to regulate, to modify

مُكَيِّفٌ (اسْمُ الْفَاعِلِ) Air conditioner

حَرَارَةٌ Heat, temperature

ٱشْتَدَّ يَشْتَدُّ ٱشْتِدَادًا (VIII) To be strong, to be intense

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مَنَعَ يَمْنَعُ مَنْعًا (a-a) To stop, to prevent, to hinder

مَانِعٌ (اسْمُ الْفَاعِلِ) The one who stops or prevents

حَيَّى يُحَيِّي تَحِيَّةً (II) To greet, to salute

اِشْتَرَكَ يَشْتَرِكُ اِشْتِرَاكًا (VIII) To participate

خَيَّمَ يُخَيِّمُ تَخْيِيمًا (II) To set up a tent.

مُخَيَّمٌ (اسْمُ الْمَكَانِ) Campsite

سَجَّلَ يُسَجِّلُ تَسْجِيلًا (II) To record, to register.

مُسَجِّلٌ (اسْمُ الْفَاعِلِ) Recorder

مُسَجَّلٌ (اسْمُ الْمَفْعُولِ) That which is recorded

شَرِيطٌ Tape, ribbon, band

كَلَّمَ يُكَلِّمُ تَكْلِيمًا (II) To talk

اِنْتَهَى يَنْتَهِي اِنْتِهَاءً (VIII) To be concluded, to be finished

وَقَّفَ يُوَقِّفُ تَوْقِيفًا (II) To stop s/o or s/t

قَبَّلَ يُقَبِّلُ تَقْبِيلًا (II) To kiss

دَلَّ يَدُلُّ دَلَالَةً عَلَى (a-u) To show, to demonstrate

شَفَقَةٌ Compassion, tenderness

حَدَّثَ يُحَدِّثُ تَحْدِيثًا (II) To tell, to relate, to report.

مُحَدِّثٌ (اسْمُ الْفَاعِلِ) Narrator, transmitter of Prophetic traditions

حَدِيثٌ New, modern; Speech, talk; Prophetic tradition

اِتَّفَقَ يَتَّفِقُ اِتِّفَاقًا (VIII) To agree

مُتَّفَقٌ (اسْمُ الْمَفْعُولِ) That which is agreed upon

رَوَى يَرْوِي رِوَايَةً (a-i) To report

جَلِيلٌ Great, significant

عَهْدٌ Contract, pledge, oath; Time; Knowledge

عَلَّمَ يُعَلِّمُ تَعْلِيمًا (II) To educate, to teach

صَلَّى يُصَلِّي (II) To pray.

مُصَلًّى (اسْمُ الْمَكَانِ) Place of prayers

مَيِّتٌ Dead

سَرَّ يَسُرُّ سُرُورًا (a-u) To make happy, to cheer

كَبَّرَ يُكَبِّرُ تَكْبِيرًا (II) To make great(er), big(ger), to praise, to laud, to exalt, to glorify, to magnify (Allah سُبْحَانَهُ وَتَعَالَى) by saying اللهُ أَكْبَرُ

سَلَّمَ يُسَلِّمُ تَسْلِيمًا (II) To submit, to give in, to greet, to salute

حَانَ يَحِينُ حِينًا (a-i) To draw near, arrive (time)

أَذَّنَ يُؤَذِّنُ تَأْذِينًا وَأَذَانًا (II) To call for prayers.

مُؤَذِّنٌ (اسْمُ الْفَاعِلِ) The one who calls for prayers

بَدَا يَبْدُو بُدُوًّا وَبَدْءً وَبَدَآءً (a-u) It appears

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جَرَّدَ يُجَرِّدُ تَجْرِيدًا (II) To peel, to remove the shell

مُجَرَّدٌ (اسْمُ الْمَفْعُولِ) Pure verb

كَرَّرَ يُكَرِّرُ تَكْرِيرًا (II) To repeat

مُكَرَّرٌ (اسْمُ الْمَفْعُولِ) Repeated

أَبْدَلَ يُبْدِلُ إِبْدَالًا (IV) To substitute

اِشْتَقَّ يَشْتَقُّ اِشْتِقَاقًا (VIII) To derive

شَرَّفَ يُشَرِّفُ تَشْرِفًا (II) To honour

مُشَرَّفٌ (اسْمُ الْمَفْعُولِ) Honoured

أَجَّلَ يُؤَجِّلُ تَأْجِيلًا (II) To delay, to postpone

سَمَّى يُسَمِّي تَسْمِيَّةً (II) To name.

مُسَمًّى (اسْمُ الْمَفْعُولِ) Named, called

وَطَّأَ يُوَطِّئُ تَوْطِئَةً (II) To pave, to level, to prepare

مُوَطَّأٌ (اسْمُ الْمَفْعُولِ) Paved

دَخَّنَ يُدَخِّنُ تَدْخِينًا (II) To smoke

عَيَّنَ يُعَيِّنُ تَعْيِينًا (II) To specify, to determine

قَوَّى يُقَوِّي تَقْوِيَّةً (II) To strengthen

مُقَوٍّ (اسْمُ الْفَاعِلِ) Strengthening

مَيَّزَ يُمَيِّزُ تَمْيِيزًا (II) To distinguish

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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